Pious Union in Honor of St. Joseph Patron of a Happy Death

for

The Salvation of the Dying

St. Joseph, Patron of a Happy Death,
Pray for us and the Poor Dying Sinners!

PIOUS UNION IN HONOR OF ST. JOSEPH

Patron of a Happy Death

FOR

The Salvation of the Dying

By

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JOANNES J. GLENNON,

Archiepiscopus St. Ludovici.

Sti. Ludovici,

die 7. Feb. 1914.

Imprimi Permittitur.

FR. BENEDICTUS SCHMIDT, O. F. M.

Min. Provlis.

Approval of the Most Rev. Archbishop of St. Louis, Mo.

ARCHBISHOP'S HOUSE,
ST. LOUIS, Dec. 15, 1913.

MY DEAR REVEREND FATHER:

I send you returned enclosed my good wishes for the Union, composed of the more fervent members of the society established by you some time ago for the purpose of aiding the "Dying" by their prayers. I gladly give my approval to the enclosed papers, and wish you and the society success and every blessing.

Yours sincerely,
JOHN J. GLENNON,
Archbishop of St. Louis.

N. B.—The enclosed papers contained the Establishment of the Pious Union of St. Joseph, Patron of a Happy Death, for the Salvation of the Dying Sinners; the Conditions for actual membership; and the Act of Consecration for the Dying, which papers were signed with the "Imprimatur," to which the following commendation was added:

"I approve and heartily commend this very charitable organization."

JOHN J. GLENNON,
Archbishop of St. Louis.

St. Louis, December 14, 1913.

Approbation of the Rt. Rev. Bishop of Alton, Ill.

ALTON, ILL., Feb. 25, 1914.

DEAR FATHER:

You have my most cordial approbation for the Union of St. Joseph and the publication of your most excellent Manual. May Almighty God bless and prosper more and more efforts so well calculated to increase piety and spread devotion!

Yours truly in Christ,

JAMES RYAN,

Bishop of Alton.

Approbation of the Most Rev. Father General of the Franciscan Order.

ROME, January 17, 1914.

REVEREND FATHER:

The Lord give thee Peace!

After receiving the documents, relating to the "Pious Union in honor of St. Joseph, Patron of a Happy Death, for the Salvation of the Dying," which you sent me with your letter of Dec. 12th, I myself carefully read them and thereupon entrusted the same to another Father for examination.

Whereas it is evident that nothing opposed to faith or good morals is contained in said documents, but on the contrary much good, and that of the greatest impor-

tance, can be expected from this Union, I gladly impart to said work and the organization, as far as lies in my power, my approval together with the Seraphic Blessing, in order that from day to day it may become more and more widely spread among the faithful who with their whole heart will devote themselves to the Work, thus to assist the Dying in life's last decisive struggle, upon which their eternity depends and to open to them the gates of everlasting happiness.

May Christ Jesus dying for us on the Cross and St. Joseph, the Patron of the Dying, bless the work and bestow upon the well-deserving members an abundant reward.

Imparting to you my blessing with paternal affection, I remain in the Sacred Heart of Jesus,

Your most devoted,

Fr. Pacificus,

Minister General.

Pious Union in Honor of St. Joseph, Patron of a Happy Death, for the Salvation of the Dying Sinners.

This Union has been founded for the purpose of effectually helping every day the poor Dying Sinners, especially those who are still in the state of mortal sin, and, therefore, in the proximate danger of being eternally lost.

Conditions for Actual Membership:

1) To make the Act of Consecration for the Dying.

2) To show a special love for this work and to consider the Salvation of the Dying the great object of one's life and work.

3) To strive to lead a good life and to perform one's duties with a good intention, out of obedience and love of God.

4) Frequently to call God's mercy on the Dying by saying for them: "My Jesus, Mercy!"

(300 Days' Indulgence.)

5) At every Mass we hear to offer up at the Consecration the Most Precious

Blood of Jesus Christ for the Salvation of the Dying.

6) To receive Holy Communion frequently, that is, as often as it can conveniently be done, and either to offer it up for the Dying, or at least to pray for the Dying immediately after receiving Holy Communion.

7) To ask and encourage others to help the good work either by joining the Society or by having Holy Masses said for the Dying.

8) If any person is dying close by, to assist such a person, if it can conveniently be done.

9) To report occasionally to the Director about the progress of the work.

10) To venerate in a special manner St. Joseph as the Patron of the Dying, for which reason this Union and its work and members have been placed under the special Protection of St. Joseph as the Patron of the Dying.

Act of Consecration for the Dying.

I promise to Almighty God, the dear Lord in the Blessed Sacrament, our Immaculate Mother Mary, St. Joseph, our Patron (our holy Father St. Francis), and to my Guardian Angel to consecrate my whole life and my life's work for the Salvation of the poor Dying Sinners, especially those who on account of mortal sin are in the greatest and proximate danger of being eternally lost. As far as I can and my other obligations permit, I now give and offer up through the hands of Mary Immaculate and St. Joseph all my good works, prayers, and sacrifices in Union with the Precious Blood of Jesus Christ and all the Holy Masses, that they may continually plead for the Dying and obtain for them all the graces necessary and conducive to their eternal Salvation. In union with the Loving and Agonizing Heart of Jesus I wish to live, work, and die for them. My Jesus, Mercy! Amen.

PART I.

The Salvation of the Dying and a Happy Hour of Death.

I. Object of the Work.

Dear Friend and Kind Reader:

Did you ever seriously consider that the most important grace for every man is the grace of a happy death, that means, a death in the love and friendship of a merciful God? Although all would like to die well, yet how few even think of duly preparing or properly working for it! To many death comes as an utter surprise, since it finds them entirely unprepared. And yet, upon the moment of death will depend an eternity of either unspeakable happiness in heaven or greatest misery in hell. Should Christian prudence not move you to provide in due time the best possible means of securing for yourself the grace of a happy death? However, we must not forget that this grace of final perseverance can not be merited in the strict

sense of the word, as it is a special gift of God's mercy and kindness. But this great mercy of God will not be refused to those whom God himself promised it. For Jesus Christ himself has said: "Blessed are the merciful, for they shall obtain mercy;" and: "With what measure you mete, it shall be measured to you again." Firmly relying on these promises of Christ, every Christian who sincerely wishes to obtain a happy death, should strive most earnestly to render God merciful to his soul by performing works of mercy for his neighbor. Which, then, is the best and greatest work of mercy that we can perform for our neighbor at any time, no matter in what circumstances we may be? It is the work especially recommended in this little book: "The Salvation of the poor Dying Sinners." The purpose of this little book is, therefore, to help the poor Dying Sinners and, by daily imploring the mercy of God, to save as many of them as possible. By this work of mercy, faithfully practised till the end of our

life, we confidently hope to obtain the same mercy of God at the moment of our own death, namely, the grace of a happy death. As St. Joseph is the special Patron of the Dying, he shall be our Model, Leader, and Protector in this work.

Dear friend and kind reader, take this little book; read, pray, reflect seriously, and then resolve courageously to help this work of mercy as much as you can for the honor and love of God, for your own welfare, and for the eternal Salvation of many immortal souls. May Jesus, the merciful Savior of all poor sinners, move your charitable heart and say to you, as he said in the Gospel: "This do, and thou shalt live."

II. The Number of the Dying.

Do you know what is the actual number of the Dying every day, every week, every month, and every year in the whole world? According to the most reliable statistics, every day about 120,000 die and must appear before the judg-

ment-seat of God. This means that every second one person is dying; every minute about 80 persons, every hour nearly 5,000, every day about 120,000, every week over 800,000, every month over 3 millions, and every year about 40 millions of men die, which is about the 40th part of the whole human race. What a great number! And some day in the future you will be one of them, who knows how soon? Consider now well that every moment some person is dying and is perhaps in the greatest danger of being lost forever. Does this not clearly show you that this work of charity and mercy is continually needed, more than any other? What we need now, is a number of fervent Christians who will daily, nay hourly, pray for the Dying Sinners, even if it is but the short ejaculation: "My Jesus, mercy on the poor Dying Sinners!" What is still better, is a number of truly charitable and heroic souls, who will not only pray, but also continually work for the Dying and by the Act of Consecration make of their

whole life a constant pleading to the throne of Mercy for the Salvation of the Dying. You will surely one day belong to the number of the Dying, will you not also belong to the number of those, who try hard to save the poor Dying Sinners? Ask now your charitable heart: "How many would you like to save?" The more you will save, the surer will be your own Salvation, for those who have been saved by your prayers and good works will pray and plead also for you at the moment of your own death. Therefore come, join the pious Union, and even induce others to take up this good work; the more members we get, the better it will be. Although our number is yet small when compared with the great number of the Dying, still we can do a great deal for their Salvation, because God himself will help us as long as we wish and try to do His work.

III. The Religious Condition of the Dying.

How many of the Dying, do you think, are in the state of sanctifying grace and actually prepared for a good death? There are about 1,600 millions of human beings living on the earth. Of these about one-half, that is, 700,000,000, are still pagan, not knowing or at least not honoring the one true God. Of those who adore the one true God, millions do not believe in Jesus Christ and His great work of redemption, as the Jews and Mohammedans. Of the Christians we find millions separated from the only true Church of Christ, namely, all the different Protestant and Schismatical sects. Thus of the 1,600 millions of men only about 250 millions belong to the Catholic Church and profess the true faith of Jesus Christ. If we now carefully consider the spiritual and religious condition of the Catholics, we find that a great many are Catholics only in name, because they do not practice their holy religion. How few prop-

erly prepare for death by leading a truly Catholic life and by conscientiously fulfilling all their religious duties! This sad religious condition of the world can in no way be attributed to God, but must be ascribed to the sins and crimes of the different nations and of men. The grace of the true faith was offered to all nations. It was also offered in some way to all men. But what has happened? These nations or men either rejected the light and grace of faith or afterwards lost it through their fault or the fault of their ancestors. Although we do not want to judge or condemn any one in particular, yet we can not help thinking that perhaps most or at least very many of the Dying are not in the state of sanctifying grace, or not well prepared for the last moment, and thus in the greatest danger of being eternally lost. And all could be saved. All that is needed is the worthy reception of the Holy Sacraments, or a good act of perfect contrition. This may in many cases require a special, even an

extraordinary grace of God, which your charity, your prayers, your good works, your sacrifices shall obtain for them. In such a way you may perhaps save a great many immortal souls for all eternity. What a vast field of action for your charitable heart! Should this consideration not arouse your best feelings and animate you to increased fervor to promote this work of charity and mercy? Will you now join the ranks of true apostolic laborers and help the good cause with all zeal and fervor? Do not hesitate any longer, for every moment is precious. As the Act of Consecration is the best way of helping the Dying continually, a short explanation of this Act will now be given.

IV. About the Act of Consecration for the Dying.

It is urged by the rules of the Union that the members try to be always in the state of sanctifying grace and to perform all their actions in the spirit of obedience and true love of God and for

the same intention that Christ, the Savior, had in all his actions and sufferings, namely, the honor of God, his Father, and the eternal Salvation of man. Christ, however, honored his Father most and became our Savior principally by shedding His blood and by dying for us, poor sinners. As good Christians we should try to return this love to Christ by showing the same love to our neighbor; we should try to become like Christ another Savior for our neighbor. This is done in a general way by praying and working for the conversion of sinners. But no one will deny that of all the poor sinners, the Dying Sinners are most in need of our help. Severe sickness, entire exhaustion, corporal and mental suffering, the dread of the impending judgment, the uncertainty of the future lot, terrible temptations of the devil, using once more his utmost endeavors to ruin the soul forever, may make the agony, or death-struggle, very hard, perhaps more so in the soul than in the body. The Catholic

Church, as a good mother, tries to help her Dying Children by the last Sacraments and the assistance of the priest at the last moment. But what about the thousands every day who can not receive the Holy Sacraments and will not have the assistance of a priest when they are dying? The hour of decision is at hand and death is the most important moment of our whole life, because a never-ending eternity will depend upon it. You can, therefore, show no greater love or mercy to your neighbor than by trying to procure for him the grace of a happy death. At the same time you will show the greatest love to your Dying Savior.

If on the last day of judgment Christ will say to those who fed their hungry neighbor: "I was hungry, and you gave me to eat," He will in like manner say to those who help and assist their dying neighbor: "I was dying, and you helped and assisted me. Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

The Dying Sinners should therefore represent to you Christ dying and laden with all our sins and you should piously believe that whatever you do to help the Dying, Christ will consider it as being done to Him, agonizing in the garden of Olives and dying on the Cross.

All these considerations will clearly show why for the members of the Union the special intention of all their good works and prayers should be: "To save the Dying Sinners." But to help the Dying continually, all our good works, even our whole life, should be devoted to this great cause. This, we think, is best done by the Act of Consecration and Offering for the Dying. What, then, do we really offer to God by this Act? We must know that every good work, performed in the state of sanctifying grace and with a good intention will produce a threefold good fruit:

1) The fruit of real merit, this means, we merit an increase of sanctifying grace and of our glory in heaven. This fruit of our good works remains always

a personal merit and can never be given to any other person.

2) The fruit of satisfaction, by which we atone for our past offences and satisfy Divine Justice for the punishments deserved for our sins. This fruit of our good works may be given to the Poor Souls in Purgatory, who must still atone and suffer for their past offences. The so-called "Heroic Act for the Poor Souls" consists in this that a person gives to God through the hands of Mary all the satisfactions of the good works performed by him that God may apply these satisfactions to the Poor Souls to shorten their time of suffering and deliver them from purgatory.

3) The fruit of impetration, by which we obtain new actual graces that may help us to avoid sin, to overcome difficulties and temptations, to perform other good works, and to persevere in doing good till the end. This third fruit of our good works by which actual graces are obtained, may also be offered for other living persons, for it is Catho-

lic doctrine that by prayers and good works we may obtain actual graces not only for ourselves, but also for others. The Act of Consecration for the Dying consists in this that, as far as we are not bound to pray and work for ourselves or others, the fruit of impetration of all our prayers and good works shall be offered to God for the Salvation of the poor Dying Sinners. To meet some objections that might be made against this Act, the following points should be well considered:

1) This Act for the Dying is entirely compatible with the Heroic Act for the Poor Souls. For by the Heroic Act for the Poor Souls we can give them only the satisfactory merit of our good works. However, by the Act for the Dying we wish to obtain actual graces for the eternal Salvation of the Dying. But the Poor Souls are safe for all eternity, and can not receive any more graces, since with the moment of death the time of grace has elapsed. Both Acts may therefore be made at the same time, if a per-

son wishes to do so to help both the living and the dead.

2) The Act for the Dying does not hinder any one of us from praying for some other intention or some other person for whom we are bound or wish to pray. For this reason the words: "As far as I am able and my other obligations permit" were expressly inserted in the Act. But consider that so many prayers, devotions, and good works are performed without any special intention or application and by making the Act all these prayers and good works will be offered for the Dying. Besides, we may have several good intentions in our prayers and good works and thus we can always include the Dying in the good works and prayers that are offered for others.

3) If it is said that we continually need the grace of God to work out our own salvation, we answer that this is true indeed; but mind well that Jesus Christ expressly said: "Thou shalt love thy neighbor as thyself." Therefore

true charity will work as hard for the salvation of one's neighbor as for one's own salvation. Know also that God is infinite in bounty and in response to our prayers and works of charity He will gladly give His graces not only to us, but also to the Dying, if with true Christian charity we always include them and thus desire not only our own salvation, but also the salvation of our neighbor.

4) Never forget that our eternal salvation will principally depend upon the mercy of God. But the surest way of securing the mercy of God for us is to show mercy to our neighbor, as Christ himself has said: "Blessed are the merciful, for they shall obtain mercy." Again: "Take heed, what you hear: With what measure, you shall mete, it shall be measured to you again." Now there is no greater act of true mercy and charity for our neighbor than by continual endeavor to work for his eternal Salvation.

5) Of all our suffering brethren the Dying are perhaps the most neglected,

although they are in the greatest need of our help. How many Masses are daily said for the Poor Souls in Purgatory, but how few for the Salvation of the Dying! Yet the Poor Souls are safe for all eternity, but every day many of the Dying Sinners are in the greatest and immediate danger of being eternally lost. Your charity may save at least some of them. Which is, then, the greater work of charity; "To free a Poor Soul from Purgatory, or to save a Dying Sinner from eternal hell-fire?"

6) The Act of Consecration for the Dying shall even make the Salvation of the Dying the main object of our whole life and of our life's work. As an artist lives for his art, continually works for it and tries to make the best success of it, thus we wish to live, to work, and even to die for the Salvation of the Dying. Our life shall be a continual sacrifice for them. Even our death accepted with perfect resignation to God's holy will in union with the death of Christ shall be

offered to God to help those who will be dying at the same time.

7) To render this Act the more efficacious, we shall unite our prayers, good works, and sacrifices first with the precious Blood of Christ, as it is the price of our redemption, and secondly with all the holy Masses that are celebrated every day, since in Holy Mass Christ continually renews the Sacrifice of the Cross and offers again his Body and Blood for the remission of sins. We are, then, praying and working in union with our blessed Savior who promised us: "Whatever you shall ask the Father in my name, that will I do." Knowing moreover our sinfulness and unworthiness, we make the offering of the Act through the hands of Mary Immaculate and St. Joseph. In her Immaculate Conception Mary conquered the devil and crushed his head. The Immaculate Conception shall also obtain the victory over the devil in the souls of the Dying, and Mary will thus prove to be the best Mother of the Poor Dying Sinners.

Since St. Joseph is the Patron of the Dying, he was chosen to be the special Protector of this work, who with Mary shall present our Act of offering to God.

8) Therefore the real meaning of the Act of Consecration for the Dying is this: "Without making a vow, we promise, as far as we can, and our other obligations permit, to give to God through the hands of Mary Immaculate and St. Joseph all the good works, prayers, and sacrifices of our whole life for the eternal Salvation of the Poor Dying Sinners." How many will you now try to save with God's grace? How many of the 120,000 persons that die every day need your helping hand to rescue them from eternal perdition?

9) Do you truly love the great St. Joseph? Then venerate him as the special Patron of the Dying, as the best Patron of a Happy Death. Since the Union was instituted in honor of St. Joseph, let the lovers of St. Joseph and the workers for the Dying attentively read the following explanation and take it to

heart. May the dear St. Joseph bless this work, adopt it as his own, and crown it with success!

V. St. Joseph, the Patron of the Dying.

To increase proper devotion to St. Joseph for the purpose of obtaining a happy hour of death both for ourselves and for the poor Dying Sinners, it will be very good for the members of the Union to know why St. Joseph is considered the best Patron of the Dying to obtain for them the grace of a happy death. A brief explanation of the reasons which moved the church to give St. Joseph in the approved Litany the title, "Patron of the Dying," will also show the members of this Union why St. Joseph was chosen as its principal Patron.

1) St. Joseph was the person to whom the ever-blessed Trinity entrusted its greatest treasures on earth, namely Jesus and Mary. But on Jesus and Mary rests our principal hope of eternal Salvation. This ought to show us that God

Himself looked upon St. Joseph as the most faithful Guardian and Protector of both the Savior and His dearest Mother Mary and their joint work, the Salvation of man. Then we, too, should entrust to St. Joseph the greatest treasure we have, our immortal soul, and its most important affair, our eternal Salvation. But the Salvation of our soul will chiefly depend upon our death, for a happy death in the state of sanctifying grace will bring us eternal happiness, but an unhappy death in the state of mortal sin will cause eternal damnation. We should, therefore, entrust principally to St. Joseph the last hour of our life and the moment of our death by making him our Patron of a happy death.

2) St. Joseph was prefigured by Joseph of Egypt. What the Egyptian Joseph was and did for his family and the people of Egypt, St. Joseph shall be and do for his family and his people in the New Law. As Joseph of Egypt was called in the language of the Egyptians, "the Savior of the world," thus St. Jo-

seph shall become for us the Savior by obtaining the grace of a happy death. As Joseph of Egypt was made the first minister of king Pharaoh, thus St. Joseph is now the first minister of our heavenly king, Jesus Christ. This Heavenly King directs us in our greatest need to St. Joseph, and like the king of Egypt says to us: "Go to Joseph and do all that he shall say to you." Whenever we resemble the people of Egypt and are in danger of dying an eternal death on account of spiritual want and famine, St. Joseph shall give us the heavenly bread, Jesus Christ, to preserve our soul to life everlasting. Like the people of Egypt we should then say to St. Joseph: "Give us bread, why should we die in thy presence? . . . Our life is in thy hand, only let my lord look favorably upon us, and we will gladly serve the king." In like manner we should pray to St. Joseph: "O, St. Joseph, our life is in thy hand, thou art our Patron, protect us by thy presence from eternal death, look now favorably upon us, give

us Christ, our best bread, and we will gladly serve Him, our heavenly king."

3) But the dignity and power of St. Joseph is by far greater than that of Joseph of Egypt. St. Joseph is the Foster-Father of Jesus Christ, the Son of God. Thus St. Joseph alone shares in the dignity of the heavenly Father. Both Jesus and Mary call him by that sweet name, "Father." Mary said to Jesus when she found him in the temple: "Son, why hast Thou done so to us? Behold, thy father and I have sought thee sorrowing." Besides, St. Joseph is also the spouse of the Blessed Virgin Mary and the head of the Holy Family of God on earth. With this threefold high dignity and power given to no other Saint of God, St. Joseph must indeed be the best Patron of the Dying, the best Patron of a happy death. For we can only be saved, if we die as the adopted children of God, our heavenly Father, as the spiritual children of Mary, our heavenly Mother, and as living members of the great family of God

on earth, the Holy Catholic Church. But it is clear that no one is better fitted to obtain these graces and favors for us at the hour of our death than St. Joseph. If at the moment of death, St. Joseph is our spiritual Foster-Father, and we his foster-children, he will see that we also die as the children of God, the heavenly Father, whose place he took on earth and with whom he alone shares that sweet name, "Father of Jesus." Besides, St. Joseph, being the spouse of Mary, is best fitted to make us the spiritual children of Mary. No other Saint is so closely united with Mary as St. Joseph. The two are like one heart and one soul. Mary will then be the special loving Mother of those who at death are the spiritual children of St. Joseph, for, whom St. Joseph loves, also Mary will love. Moreover, St. Joseph is also the special Patron of the Universal Church, the present family of God on earth. The Patron of the Church will take the best care that his devoted children and clients will die as good members of the Catholic

Church, the family of God, now specially entrusted to him. Know then that if you wish to die as a good Christian, you must like Christ be under the special care and protection of St. Joseph, if you wish to die as a true child of Mary, you must be a foster-child of St. Joseph, and if you wish to die as a good Catholic, St. Joseph, the Patron of the Catholic Church, must also be your special Patron at your death. Thus it is clear that St. Joseph is best fitted to be the Patron of the Dying.

4) St. Joseph will gladly do for his spiritual children what he did for the Child Jesus, which again points him out as the best Patron of the Dying. When the wicked king Herod sought to kill the Infant Jesus, St. Joseph saved the Savior for us by fleeing to Egypt. But this work of saving the life of Christ from the danger of death was entrusted by God to St. Joseph. Thus when we are in danger of losing the Savior and our eternal life, especially at the hour of death, on account of the most wicked

and cruel king, the devil, so well prefigured by Herod, we shall be safe, if we are under the special protection of St. Joseph, since he will guard the life of the Savior in our soul by frustrating the evil designs of the devil. It was also St. Joseph, who with great sorrow sought Jesus after the child was lost, and found Him again after three days in the temple. In like manner, if we should have the misfortune of losing Jesus by mortal sin, let us call upon St. Joseph that he, as our Patron, may help us to seek Jesus in the sorrow of our heart by an act of perfect Contrition and a sincere Confession and find Him again in the temple of our own heart by a worthy, holy Communion. If St. Joseph is our Patron of a happy death, he will surely help us not to lose Jesus at the moment of death, but to find Him then as a loving, merciful Savior to the greatest joy of our heart.

5) St. Joseph himself had the most happy death, for, as tradition relates, he died in the arms of Jesus and of Mary.

He therefore best knows what it means to die a holy and a happy death; he also knows that this is the greatest grace and favor God can bestow on any man. Therefore if he is our Patron, he will try to obtain this grace and favor for his devoted children. As to the power of St. Joseph, there can be no doubt that it is very great in heaven, for Jesus who had been obedient to St. Joseph on earth, will even obey him in heaven, at least not refuse him any petition in favor of his children. We must not forget that next to the Blessed Virgin Mary no one stood in closer relation to Jesus on earth than St. Joseph. We may then safely say that a good child and client of St. Joseph will not be lost. For this reason we should choose him as our special Patron of a happy death and invoke him every day as the great Patron of the Dying.

6) But nothing will please St. Joseph more than if we try to imitate his holy example by becoming also Patrons of the Dying in consecrating our whole life

for the Salvation of the Dying. This is the reason why we have chosen St. Joseph as the special Patron for our Union, and we do not doubt that the dear St. Joseph will prove to be our powerful helper and protector in this great work of saving the poor Dying Sinners. But what will be our reward as members of this Union? If we work hard with the kind and powerful assistance of St. Joseph daily to save as many as we can, St. Joseph will recognize us as his best children both at the moment of death and before the judgment-seat of God. Jesus, called "the Son of Joseph," will not condemn those whom St. Joseph will present to Him as his special devoted children and clients. You ask for your reward? If you faithfully imitate St. Joseph as Patron of the Dying, you may confidently hope that he will bring Jesus and Mary to your dying-bed, that you die like him in their sweet embrace. What a strong incentive to join this Union and be a faithful member, that means, to be a most zealous

worker for the Salvation of the poor Dying Sinners under the Patronage of St. Joseph!

Remember well that every day over 100,000 persons die and perhaps most of them are in the greatest danger of being eternally lost; therefore, in the greatest need of our help. St. Joseph will gladly help us in a work so dear to him and he will also see to our proper reward. Those who join this Union should make the Act of Consecration before an altar or statue of St. Joseph and renew it from time to time, especially, on the feasts of St. Joseph. The following prayers are added for the convenience of the lovers of St. Joseph to help them in their devotion to this great Saint and powerful Protector. Let the members of this Union often say with great confidence and fervor: "St. Joseph, Patron of a happy death, pray for us and the poor Dying Sinners. Amen."

VI.

Devotions and Prayers to St. Joseph for the Dying.

The Seven Sorrows and Seven Joys of St. Joseph.

This devotion owes its origin to a celebrated event, never omitted by any historian of the Saint. It is as follows:

Two Franciscan Fathers were sailing along the coast of Flanders, when a terrible tempest arose, which sank the vessel with its three hundred passengers. The two Fathers had sufficient presence of mind to seize hold of a plank, upon which they were tossed to and fro upon the waves for three days and nights. In their danger and affliction their whole recourse was to St. Joseph, whom they begged for assistance in their sad condition. The Saint, thus invoked, appeared in the habit of a young man of beautiful features, encouraged them to confide in his assistance, and as their pilot, conducted them into a safe harbor. They, desirous to know who their bene-

factor was, asked his name, that they might gratefully acknowledge so great a favor and blessing. He told them he was St. Joseph, and advised them daily to recite seven times "Our Father" and "Hail Mary" in memory of his seven dolors or griefs, and of his seven joys; and then disappeared. This beautiful devotion has been specially applied for the needs of the Dying that St. Joseph, their special Patron, may safely conduct them into the harbor of eternal bliss.

The Seven Dolors and Joys of St. Joseph for the Dying.

1) O glorious St. Joseph, chaste Husband of most holy Mary, great was thy grief, when in a state of great uncertainty thou wast minded to put away Mary, thy stainless spouse. But how great was thy joy, when the angel revealed to thee the sublime mystery of Christ's Incarnation and the great dignity of Mary, as Mother of God. By this thy grief and thy joy we pray thee to relieve the Dying of all anxieties and

dreadful doubts about their future state and fill their hearts with the greatest confidence in the powerful protection of Mary, the Immaculate Mother of God. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

2) O glorious St. Joseph, chosen Foster-Father of the Word made man, great was thy grief, when thou didst see the Infant Jesus born in such extreme poverty. But how great was thy joy when thou didst behold the brightness of that holy night in which the angels sang: "Glory to God in the highest and on earth peace to men of good will." By this thy grief and thy joy, we pray thee to obtain by thy powerful intercession for all the Dying the grace that the Infant Jesus may again be born in their hearts, and that blessed with the sweet peace of God, they may also join after their death the joyful company of the angels. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

3) O glorious St. Joseph, Model of perfect Obedience, great was thy grief, when at the Circumcision the Infant Jesus shed His first precious blood. But how great was thy joy, when thou didst give Him the sweet name of Jesus, that should bring Salvation to the sinners. By this thy grief and thy joy we pray thee to assist the Dying in their greatest need by applying to their souls the most precious blood of Jesus, that being cleansed from sin they may depart with the sweet name of Jesus on their lips and in their hearts, and thus be saved for all eternity. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

4) O glorious St. Joseph, faithful Companion of Mary, great was thy grief, when at the presentation of the Infant

in the temple thou didst hear Simeon's prophecy of the future sufferings of Jesus and of Mary, but how great was thy joy when Simeon foretold that Jesus would be the light for the revelation of the gentiles, the glory of his people, and the resurrection of many in Israel. By this thy grief and thy joy we pray thee to assist the Dying that through the light and the grace of the Infant Jesus and the power of the sorrowful Mother, the Dying like Simeon may also see their Salvation and praise and thank God for the grace of a happy death. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

5) O glorious St. Joseph, Protector of the Infant Jesus, great was thy grief when obeying the voice of the angel, thou didst flee with the Infant Jesus and His Mother Mary to Egypt. But how great was thy joy when at the entrance into Egypt the idols were destroyed, by falling to the ground. By

this thy grief and thy joy we pray thee to help the Dying to banish from their hearts all idols of sinful habits that Jesus and Mary may come and lead their souls to the land of eternal bliss. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

6) O glorious St. Joseph, Head and Guardian of the Holy Family, great was thy grief when at the return from Egypt thou didst hear that cruel Archelaus was reigning in Judea in place of Herod. But how great was thy joy when the angel of God directed thee to go to Nazareth, where thou didst live most peacefully with Jesus and Mary till thy happy death. By this thy grief and thy joy we pray thee to assist the Dying that they overcome all attacks of the evil spirits and die peacefully under the special protection of Jesus and Mary. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

7) O glorious St. Joseph, Best Patron of the Dying, great was thy grief when without thy fault thou didst lose Jesus and seek Him for three days. But how great was thy joy when thou didst find Him again in the temple. By this thy grief and thy joy we pray thee to help the Dying not to lose their Savior for all eternity, but to find Him at least at the moment of death with His grace and mercy in the temple of their own hearts. Let us all die like thee in the sweet embrace of Jesus and Mary. Amen.

V. St. Joseph, Patron of a Happy Death,

R. Pray for us and the Poor Dying Sinners. Amen.

Litany of St. Joseph.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven. *)
God, the Son, Redeemer of the world.
God, the Holy Ghost.
Holy Trinity, One God.
Holy Mary. **)
St. Joseph.
Illustrious Scion of David.
Light of Patriarchs.
Spouse of the Mother of God.
Chaste Guardian of the Virgin.
Foster-Father of the Son of God.
Watchful Defender of Christ.
Head of the Holy Family.
Joseph most just.
Joseph most chaste.
Joseph most prudent.
Joseph most valiant.
Joseph most obedient.
Joseph most faithful.
Mirror of patience.
Lover of poverty.
Model of workmen.
Glory of domestic life.

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*) Have mercy on us.
**) Pray for us.

Guardian of virgins. *)
Pillar of families.
Solace of the afflicted.
Hope of the sick.
Patron of the dying.
Terror of demons.
Protector of Holy Church.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us, O Lord.

V. He hath made him the Lord of his house.

R. And the ruler of all his possessions.

Let us Pray:

O God, who by thy unspeakable providence didst deign to choose Blessed Joseph to be the spouse of Thy most holy Mother, grant that as we venerate him

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*) Pray for us.

for our Protector on earth, we may deserve to have him as an intercessor in heaven, who livest and reignest forever and ever. Amen.

Act of Consecration to St. Joseph, Patron of the Dying.

O Blessed Joseph, faithful Guardian of my Redeemer, Jesus Christ, protector of thy chaste spouse, the virgin Mother of God, and best Patron of the Dying, I choose thee this day to be my special Patron and Helper for the work of saving the poor Dying Sinners. I firmly resolve to honor thee all the days of my life and to pray and work for the Salvation of the Dying under thy guidance and powerful protection. Therefore I humbly beseech thee to receive me as thy client, to instruct me in every doubt, to comfort me in every affliction, to obtain for me and others the knowledge and love of the Heart of Jesus and Mary, and finally to defend and protect me and all poor sinners at the hour of death. Amen.

The "Memorare" in Honor of St. Joseph.

Remember, O most pure spouse of the Blessed Virgin Mary, my sweet Protector, St. Joseph: that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness I come before thee and humbly supplicate thee. Oh, despise not my petitions, Foster-Father of my Redeemer, but graciously receive them. Amen.

(Indulgence of 300 days, once a day. Pius IX, June 26, 1863.)

Prayer to St. Joseph for a Happy Death.

O Blessed Joseph, who didst yield thy last breath in the arms of Jesus and of Mary, when God will send death to end our career of life, come Holy Father with Jesus and Mary to aid us and to obtain this grace for us to accept death with perfect resignation to God's holy will, and in union with the bitter death of Jesus that by our death we may atone for our own sins and help the other poor

Dying Sinners. Let us all die in the sweet embrace of Jesus and of Mary. Into your sacred hands, Jesus, Mary, Joseph, we living and dying commend our souls. Amen.

Prayer to St. Joseph for the Dying Sinners.

O St. Joseph, Patron of the Dying, by the love of Jesus and of Mary, we ask thee, our best Helper and Protector, to come to the aid of all poor Dying Sinners. Bring to them the light of the true faith from God, the heavenly Father whose place thou didst take on earth. Let them put all their hope in the blood, passion, and death of thy dear Son, Jesus Christ, our Savior. Fill their soul with the perfect love of God, the best gift of the Holy Ghost. Make them now the spiritual children of thy most chaste spouse, our dear Mother Mary Immaculate. Exercise thy power against the devil who tries his best to ruin the Dying Sinners forever. Thus we pray that by thy help and powerful interces-

sion with Jesus and Mary the Dying may obtain the grace of a happy death. Amen.

Prayers in Honor of St. Joseph for the Agonizing.

Eternal Father, by Thy love for St. Joseph, whom Thou didst select from among all men to represent Thee upon earth, have mercy on us and on the Dying. Our Father, Hail Mary, Glory be to the Father.

Eternal Divine Son, by Thy love for St. Joseph, who was Thy faithful Guardian upon earth, have mercy on us and on the Dying.

Our Father, Hail Mary, Glory be to the Father.

Eternal Divine Spirit, by Thy love for St. Joseph, who so carefully watched over Mary, Thy beloved spouse, have mercy on us and on the Dying.

Our Father, Hail Mary, Glory be to the Father.

(Indulgence of 300 days, once a day, Leo XIII, May 17, 1884.)

Prayer to St. Joseph, Patron of the Dying, for Perseverance.

O Dear St. Joseph, Foster-Father of our Divine Redeemer, and Spouse of our holy Mother, Mary Immaculate, thou didst live with them and toil for them through all the years of the hidden life, and thou didst die in their arms. By the love thou bearest to them and the love they bear to thee, pray for us always and guard us. Obtain for us, O Patron of a happy death the grace to live and die in God's love and favor, that we may spend our eternity with Jesus and Mary and with thee, O dear St. Joseph. Amen.

Novena in Honor of St. Joseph, Spouse of Mary, Most Holy.

The Sovereign Pontiff, Pius IX, Nov. 28, 1876, granted to all the faithful who with contrite heart devoutly make at any time during the year a Novena in honor of St. Joseph, Spouse of Mary, most holy, with any formula of prayer, provided it be approved by competent

ecclesiastical authority, an indulgence of 300 days, once a day.

Indulgenced Prayers to St. Joseph.

St. Joseph, reputed father of our Lord, Jesus Christ, and true spouse of Mary, ever Virgin, pray for us.

(300 days, once a day. Leo XIII, May 15, 1891.)

St. Joseph, model and patron of those who love the Sacret Heart of Jesus, pray for us.

(100 days, once a day. Leo XIII, Dec. 19, 1891.)

Help us, Joseph, in our earthly strife,
E'er to lead a pure and blameless life.

(300 days, once a day. Leo XIII, March 18, 1882.)

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

(300 days for all three, each time they are said. Pius VII, August 26, 1814.)

Prayer to St. Joseph for the Month of October.

To thee O Blessed Joseph, we have recourse in our affliction, and after imploring the help of thy most holy Spouse, we confidently invoke thy patronage also. By that affection which united thee with the Immaculate Virgin Mother of God, and by the fatherly love with which thou didst embrace the Infant Jesus, look down, we beseech thee, with gracious eyes on the precious inheritance, which Jesus Christ purchased by His blood, and help us in our necessities by thy power and aid. Protect O most provident Guardian of the Holy Family, the elect children of Jesus Christ; ward off from us O most loving Father, all plagues of errors and depravity; be propitious to us from heaven, O most powerful Protector in this our struggle with the powers of darkness; and as thou didst once rescue the child Jesus from the greatest peril to his life, so now defend God's holy church from

the snares of the enemy and all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy death and attain to everlasting happiness in heaven. Amen.

(300 days, once a day, Sept. 21, 1889.)

Prayer to St. Joseph for Grace to Communicate Devoutly.

O Blessed Joseph, how sweet and wonderful a privilege was thine, not only to see, but to carry in thy arms, to kiss, and to embrace with fatherly affection that only begotten Son of God, Whom so many kings and prophets desired to see, but were not able! O that, inspired by thy example and aided by thy patronage, I may often with like feelings of love and reverence, embrace my Lord and Redeemer in the Blessed Sacrament of the altar, so that, when my life on earth is ended, I may merit to embrace Him eternally in heaven. Amen.

Dedicate the month of March and every Wednesday to the special veneration of St. Joseph. Perform then, some special devotion in his honor, for which you may say the following prayer:

O St. Joseph, who for nearly thirty years didst live in the blessed company of Jesus and of Mary, receive the humble service by which I wish to honor thee this month (day) and help me that I may also devote all the days of my life to the special service of Jesus and of Mary in trying to save the poor Dying Sinners and let me enjoy thy kind protection, guidance, and blessing for this holy work till death. Amen.

St. Joseph, Patron of a Happy Death, pray for us and the poor Dying Sinners. Amen.

VII.

To the Lovers of St. Joseph and the Zealous Workers for the Dying.

To encourage the members of the Union to remain faithful to their holy work, let them consider what the Blessed Virgin Mary revealed to the Venerable Servant of God, Mary of Agreda, concerning the privileges of St. Joseph, his great power and sanctity, and the Devotion for the Dying.

Mary of Agreda writes: "It was revealed to me that the Most High has granted St. Joseph, on account of his holiness, some privileges or prerogatives in favor of those who invoke him in a proper manner." These privileges are:

1) Through the intercession of St. Joseph a person will obtain the virtue of chastity and victory in the dangers of impure temptations.

2) Through St. Joseph a person will receive powerful graces of assistance to forsake the state of sin and to return to the friendship of God.

3) Through the mediation of St. Jo-

seph a person will gain the favor of the Blessed Virgin Mary and a true devotion to her.

4) Through St. Joseph we shall obtain the grace of a happy death and protection against the devil in the hour of death.

5) The evil spirits tremble when they hear the name "Joseph."

6) Through him we can obtain health of the body and help in our diverse needs.

7) His intercession will obtain for parents the grace to be blessed with children.

The Blessed Virgin said to Mary of Agreda:

"Men are not able in this life to know the sublime holiness of St. Joseph who occupies a very high rank amongst the princes of the heavenly Jerusalem. But on the last day of judgment, the damned will bitterly weep that, on account of their sins, they did not know what a powerful means of salvation the intercession of St. Joseph is and that they

neglected to make use of it to gain the friendship of the just judge. All the children of the world are in great ignorance of the privileges and prerogatives which the Highest Lord has granted to my spouse and of the power of his intercession with the Divine Majesty and with me. I assure you that in heaven he is one of the most intimate friends of the Lord and that he can do much to keep away the punishments of Divine Justice from the sinners. Endeavor, then, all the time of your life to increase in the devotion and hearty love of my spouse. Praise the Lord that he has so bountifully enriched him with graces. In all your needs ask his intercession and strive to gain for him numerous clients. What my spouse asks in heaven, this the Most High will grant on earth. Great, even extraordinary graces have been surely promised to his petitions for the salvation of men."

About the Devotion for the Dying, the Blessed Virgin said:

"Not without special reason did it

happen that your heart has been filled with an extraordinary compassion for the Dying and with a special desire to help them in the hour of death. It is true that in that hour the souls are exposed to very great dangers arising from the evil spirits, from their own nature, and the things of this world. Death is that moment in which the acts of life are closed, and the final judgment is passed which decides either eternal life or eternal death, everlasting pain or perpetual glory. The Most High who gave you this desire (of helping the Dying) will also grant you the grace to fulfil it indeed. I, too, confirm you in this desire and exhort you to use all endeavors to cooperate with this grace and to obey the Lord and me. . . . From what I have said, you may learn how exceedingly great the danger is that death brings along, and how many souls will perish in that hour in which the good merits as well as the sins begin to produce their effects. I do not tell you how many will be lost; for, if you are filled with true

love for God, you would die of grief, if you would hear it. The general rule is this, that a good life is followed by a good death. . . . Prepare your soul that you may gladly accept death, when it comes.

"In order that you may help according to your desire those who are in this extreme necessity (the Dying), I advise you to tell all to care for their soul during their life-time. Besides, every day, without exception, you must offer special prayers for this intention. Pray with a most ardent devotion and with a loud cry of your heart to the Almighty that He may dispel the illusions by which the evil spirits deceive the Dying, pray that God may destroy the snares of the devils, frustrate their wicked designs, and with His Divine Arm confound all evil spirits. You know that I have prayed in this manner for the Dying, and I wish that you imitate me in this respect. You shall even command the evil spirits in the name of God to depart from the Dying and not molest them. You must

execute these admonitions for the love of God; I shall, then, obtain from His Majesty several privileges for you as well as for those whom you desire to help in that terrible hour. Be not stingy with your love, for in this matter you work not by your own power, but by the power of the Most High Who Himself wishes to work in you.''

PART SECOND.

Other Devotions and Prayers for the Dying.

I. The Agony of Jesus.

Those who do not wish to make the Act of Consecration and yet would like to help the Dying may join the Confraternity of the Agonizing Heart of Jesus, which is under the same direction and with which the Union is intimately connected. The members of this Confraternity say every day the Daily Prayer for the Dying and once a month on the day appointed or on the following Sunday pray for half an hour for the Dying, which may be done by hearing Holy Mass and offering it up for them. Since the Agony of Jesus was His greatest suffering, by which Christ wished to represent the condition of the agonizing, to sanctify the death-struggle, and to become the model, consolation and strength for the Dying, the devotion and meditation of the Holy Agony of Jesus

is very much recommended to the members of the Society.

The Daily Prayer for the Dying.

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart and by the sorrows of Thy Immaculate Mother, cleanse in Thy Blood the sinners of the whole world, who are now in their Agony and are to die this day. Amen.

Agonizing Heart of Jesus, have mercy on the dying.

(An Indulgence of 100 days every time it is said with a contrite heart and devotion. If said at three distinct intervals every day during the month, a plenary Indulgence under the usual conditions. Pope Pius IX. Feb. 2, 1850.)

Morning and Evening Offering for the Dying.

O my God, for the Salvation of the Dying, especially for those who are to die this day (night), I offer to Thee through the hands of Mary Immaculate and St. Joseph, our Patron, all my thoughts, words, actions, and sufferings

of this day and of my whole life in union with the good works of our associates and pious Christians and with the merits of all the Saints in Heaven. But particularly do I thus offer to Thee for the Dying Sinners the most Precious Blood, the bitter Passion and Death of Jesus Christ, the sorrows of His Dearest Mother Mary, and all the Holy Masses that are celebrated to-day (to-night) throughout the world. I desire to renew this Act of Offering for the Dying, whenever I shall say: "My Jesus, Mercy," and I promise again to consecrate my whole life to the Salvation of the Poor Dying Sinners. Give me the grace to persevere in this noble work till death. Amen.

Pious Practice for the Faithful in Their Agony.

If one says, kneeling, 3 Our Fathers in remembrance of the Passion and Agony of our Lord Jesus Christ, and 3 Hail Mary's, in memory of the bitter sorrows experienced by our Lady at the

foot of the Cross during the Agony of her Divine Son, for the faithful in their Agony, he gains each time an Indulgence of 300 days, and if said once a day during a month a plenary Indulgence under the usual conditions.

(Pope Pius VII, April 18, 1809.)

Meditation on the Agony of Jesus.
[*For the Hour of Intercession for the Dying.*]

"Jesus knowing that His hour was come, that He should go out of this world to the Father, having loved His own who were in the world, He loved them unto the end."

By these words St. John describes the infinite love that was burning in the Heart of Jesus the night before His Passion. This infinite love moved Him to institute the Blessed Sacrament, "the memorial of His love," to deliver that beautiful discourse ("Love one another as I loved you"), and that fervent prayer in which he asked his Heavenly Father: "That the love wherewith Thou hast

loved me, may be in them and I in them.'' He then goes to the garden of Olives to begin His Passion. To make Jesus, so to speak, fully understand and feel the cause, the extent, and the effects of His bitter Passion and Death, God sends to him that terrible suffering which caused His Agony so that ''His sweat became as drops of blood trickling down upon the ground.'' Consider now, briefly, the causes of this greatest of our Savior's sufferings.

I. Christ is loaded with the sins of all men so that he appears before the Divine Majesty as the greatest malefactor. If you now consider how great a horror Jesus feels even of the smallest sin, how much must it then grieve and oppress His Heart to see the Infinite Majesty so much offended and outraged by most ungrateful creatures, and Himself loaded with all their sins and crimes.

II. Then Almighty God shows Jesus all the sufferings that our Divine Savior afterwards took upon Himself for the sins and crimes of all men. This sight

has the effect of causing Jesus to feel and suffer all at once in His Heart, whatever He had to suffer afterwards in His Holy Body by being scourged, crowned with thorns, etc. His human nature shudders at the thought of so cruel sufferings and so ignominous a death.

III. But God also shows Him the effect of His bitter Passion and Death: that the honor of the Most High would be restored, the Divine Justice be appeased, mankind be reconciled to God, and a number of souls be eternally saved, namely, all those that would strive to profit by His Passion and Death. But, at the same time, Christ also foresees that, notwithstanding all His Sufferings, a great many will despise His love, even abuse and profane His Sacred Blood, and on that account, be condemned to eternal hell-fire. This foresight greatly increases His Sufferings and He begins to become "very sorrowful even unto death."

IV. There arises now in the Heart of

Jesus the greatest struggle between His Infinite Love for the salvation of all men and the Infinite Justice of the Divine Nature demanding the eternal reprobation of impenitent sinners. Christ's infinite Love wishes to save all men, as He is also willing to suffer and die for all. Therefore, He begins to pray and ask His Heavenly Father: "My Father, if it be possible, let this chalice pass from me." This longing and struggling for the salvation of souls brings Jesus into a state of so great an agony that it even presses the Blood from the pores of His Body. "His sweat became as drops of blood, trickling down upon the ground."

This same desire for the salvation of poor sinners makes Jesus also exclaim in His Agony on the Cross: "My God, my God, why hast Thou forsaken me?" by which words, according to the revelations made to Ven. Mary of Agreda, Jesus principally complains of being forsaken by so many souls that He wishes to save by His Death, but that reject

His Love to their greater eternal damnation. And to express how much even at the moment of His Death He longs for their salvation, He again exclaims, "I thirst," that means: I am consumed by the most ardent desire for the possession of these immortal souls.

V. Now consider that all the sins come from the heart and will of man and, therefore, Christ principally suffers in His Heart to atone for our many interior sins. Will you not, then, begin to hate and avoid sin? Do you not feel sorry for the many sins of your past life? Do you not also wish to save immortal souls and to comfort Jesus in His Agony as the Angel strengthens Him in the garden of Olives? But Jesus says to you: "As long as you did it to one of these my brethren, you did it to me." When you clothed your neighbor, you clothed your Savior. Therefore, hasten to assist, to comfort, to save the dying, and you will comfort your Agonizing Savior, you will even struggle with Him for the salvation of im-

mortal souls. Thank, then, Jesus for the Agony He suffered for you and all poor sinners, and promise Him to show your gratitude by serving Him in the *Dying Sinners,* that they may be saved for all eternity.

Litany of Jesus in the Garden of Olives.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Jesus, Who didst go to a solitary place to pray before delivering Thyself up to Thine enemies, have mercy on the Dying.

Jesus, Whose heart was oppressed by mortal sadness in the Garden of Gethsemani, have mercy on the Dying.

Jesus, filled with fear at the thought of the torments of Thy Passion and at our sins, have mercy on the Dying.

Jesus, overwhelmed with sadness by foreseeing the fruitlessness of Thy sufferings for souls that refuse to profit by them, have mercy on the Dying.

Jesus, strengthened in Thine Agony by an Angel from Heaven, have mercy on the Dying.

Jesus, accepting the chalice of Thy Passion for love of us, have mercy on the Dying.

Jesus, Who didst say in the midst of Thine anguish: "Father, not My will, but Thine be done," have mercy on the Dying.

Jesus, persevering in prayer, notwithstanding the weakness of nature, have mercy on the Dying.

Jesus, Who didst come to Thine Apostles and find them sleeping, have mercy on the Dying.

Jesus, Who didst say to them: "Could you not watch with Me one hour?" have mercy on the Dying.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us, O Lord.

V. Agonizing Heart of Jesus.

R. Have mercy on the Dying.

Let us Pray:

O my Divine Savior, remember the sadness of Heart which oppressed Thee, and the fear which Thou hast felt when, being in Agony, Thou didst pray the longer and water the earth with a Sweat of Blood. I offer it to Thee with tender love, and I beseech Thee, by every drop of that Precious Blood, to have mercy on the Dying, and to put away all their sins. Amen.

Prayer for the Dying.

Lord Jesus Christ! we beseech Thee, by Thy bitter Agony and prayer in the garden, that Thou wouldst be pleased to be an advocate with Thy eternal Father in behalf of these Thy servants: lay before Him all those drops of blood which, in Thy anguish of spirit, flowed from Thy body, and offer them for the remission of all their sins: that in this hour of extremity they may be discharged from that handwriting of sin which stands against them, and from that punishment which they fear to be too justly due to their sins.

Our Father, etc.; Hail, Mary, etc.

Lord Jesus Christ! who for our salvation was pleased to suffer death on the cross, we beseech Thee to offer all the anguish and pains Thou didst then endure, and most especially at the hour of Thy death, in behalf of these Thy servants, that they may be accepted in their favor, for the good of their souls, for the obtaining of a happy hour, and for the release from that punishment

which they have deserved for their sins.

Our Father, etc.; Hail, Mary, etc.

Lord Jesus Christ! who hadst such a boundless love for man as to induce Thee to become man for his salvation, we beseech Thee to let this, Thy infinite charity and goodness towards mankind, so plead in behalf of these Thy poor servants, that by Thy powerful mediation their soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a full admittance through the gates that lead to the mansions of eternal bliss.

Our Father, etc.; Hail, Mary, etc.

Lord Jesus Christ! who by Thy precious blood has redeemed us, we beseech Thee to imprint deep in the soul of these Thy servants, the memory of Thy most sacred wounds, that, having them perpetually in sight they may be encouraged to suffer with patience and resignation, and be armed against all the pangs of death. Let them cheerfully submit to all the difficulties of their condition, and begin, even here, to be united

to Thee with a love that shall never end. Grant them now to partake of the fruit of Thy holy incarnation, of Thy bitter passion, of Thy glorious resurrection and admirable ascension. Grant that they may be sensible of the effects of Thy holy mysteries and sacraments, and of all the prayers which are offered by the whole church.

Remember, O Lord, that Thou wast once in the straits of death; and in this extremity, after crying out to Thy eternal Father, and commending Thy spirit to Him didst expire. Behold now these Thy servants in their anguish crying aloud to Thee; stand Thou by them, defend and comfort them in this their distress, and receive their soul into Thy merciful embraces.

Remember, O Jesus, that Thy arms were stretched forth, Thy side opened, and Thy sacred head bowed down from the cross; have regard now, we beseech Thee, to the soul of these Thy servants, which, departing out of this world, seeks refuge in Thee; receive it into Thy arms,

clasp it to Thy breast, and there let it hide itself, secured from the attacks of all its enemies, till the anger of God pass over. Into Thy hands we commend their spirit, which has been created and redeemed by Thee; despise not, we beseech Thee, the work of Thy hands.

O Christ Jesus, who wast crucified for our redemption, we beseech Thee, by that love which brought Thee from heaven, to have compassion on the soul of Thy servants; forgive them all their sins, and by the merits of Thy bitter passion, satisfy for all their failings and supply their defects; let them now experience the multitude of Thy tender mercies, and be sensible how good Thou, O Lord, art. Dispose now their soul by Thy grace, that they may be prepared at Thy call to go forth to meet Thee, their heavenly bridegroom. Grant them, we beseech Thee, true patience and perfect resignation in their pains and anguish. Give them full discharge from all their sins; confirm their faith; strengthen their hope and perfect their charity,

that, departing hence, their soul may be received into Thy mercy. O dear Redeemer, by that distress which Thou didst suffer on the cross when Thou didst cry out to Thy eternal Father, we pray Thee to show mercy to these Thy servants in their extremity; hear the sighs and desires of their heart; and since they are now deprived of their faculty of speech, speak Thou for them, we beseech Thee, who art the eternal word, and to whom the Father will refuse nothing.

By Thy victory over death, and the infinite merits of Thy passion, we beseech Thee, on behalf of these servants, to have no other thoughts than of peace, of mercy and comfort, and not of affliction. Bear them up against all distrust and despair; deliver them from their necessities, and be their comforter in their distress. Let those hands which were once nailed to the cross now plead for them, and obtaining their pardon, conduct them to eternal rest. Amen.

II. The Precious Blood of Jesus Christ.

St. Paul attributes the remission of sins, the grace of our redemption, and our eternal Salvation principally to the Most Precious Blood of Christ. St. John says: "The Blood of Jesus Christ cleanses us from all sin." It is therefore a very useful devotion to offer up the Most Precious Blood of Christ for the poor Dying Sinners. Especially at the Consecration and Elevation of the chalice in Holy Mass, this offering of the Precious Blood should prove very efficacious for the Dying. For, when the priest consecrates the Blood of Christ in Holy Mass, he says: "This is the chalice of my Blood, of the new and eternal testament, a mystery of faith, which shall be shed for you and for many unto the remission of sins." May the word "Many" in this formula of Consecration signify the Many Dying Sinners of that hour and day.

Nine Offerings of the Precious Blood for the Dying.

I.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood shed at Thy Circumcision, when Thou didst receive the sweet name Jesus. By this Thy Precious Blood and Thy Most Holy Name, we ask Thee to forgive the Dying all sins committed against faith. Grant to all dying children the grace of holy Baptism and to the rest of the Dying the light of the true, saving faith. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

II.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood

which trickled down at Thy Holy Agony in the garden of Olives. By this Thy Precious Blood and Thy Holy Agony we ask Thee to forgive the Dying all their sins of ingratitude. Grant them the grace to make a sacrifice of their life and to die with full resignation to the will of Thy Heavenly Father. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

III.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood shed by the most cruel scourging at the pillar. By this Thy Precious Blood and all the wounds of Thy mangled body we ask Thee to forgive the Dying all their sins of impurity and to clothe their souls with the beautiful garment of sanctifying grace and of holy purity. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

IV.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood pressed out of Thy Sacred Head by the horrible crown of thorns. By this Thy Precious Blood and the sufferings of Thy Sacred Head we ask Thee to forgive the Dying all their interior sins committed in thought and desire, espepecially by pride. Grant them true humility that they may ask for pardon and mercy. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

V.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood shed when carrying the heavy Cross and falling so often under its weight. By this Thy Precious Blood and the sufferings of Thy repeated falls we ask Thee to forgive the Dying their repeated relapses into sin. Grant them the grace to carry their cross with patience as atonement for their many sins. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

VI.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood that gushed forth from Thy Sacred Hands and Feet when being nailed to the Cross. By this Thy Precious Blood

and the wounds of Thy Sacred Hands and Feet we ask Thee to forgive the Dying all their exterior sins committed by any bad actions. Unite them now to Thy holy Cross that they may suffer in the spirit of true penance. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

VII.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood that was flowing from all the wounds of Thy Holy Body when hanging on the Cross. By this Thy Precious Blood and Thy most Holy Death we ask Thee to forgive the Dying all sins committed against hope. Let them not despair, give them full confidence in the merits of Thy bitter Passion and Death and as-

sist them at the last moment that they may die a truly happy death. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

VIII.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood that came forth from Thy Sacred Heart when pierced with a lance. By this Thy Precious Blood and the love of Thy Sacred Heart we ask Thee to forgive the Dying all their sins of neglect, and after purifying their hearts in Thy Precious Blood to enkindle in them the fire of Thy Divine Love, so pleasing to Thy Heavenly Father. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

IX.

O Jesus, with our dear Mother, Mary Immaculate, we adore and offer up for the Dying Sinners all Thy Holy Blood that is daily flowing on all our altars in all the Holy Masses for the remission of sins. By this Thy Precious Blood and Thy great love for man in the Blessed Sacrament we ask Thee to forgive the Dying all sins committed against Thee in the Holy Eucharist. From this most Holy Sacrament plead now, O Jesus, with Thy Holy Body and Blood and Thy Holy Wounds for all the Dying Sinners that they receive from Thy infinite mercy the grace of final perseverance, and thus be saved forever. Amen.

Our Father. Hail Mary. Glory be to the Father.

We pray Thee, therefore, to help Thy servants,

Whom Thou hast redeemed with Thy Precious Blood. My Jesus, mercy. Amen.

III.

The Sacrifice of Holy Mass and the Reception of Holy Communion for the Dying Sinners.

There is no better means of assisting the Dying than to have Holy Masses said and offered for the Dying. Whenever, therefore your means allow it, show that you have, indeed, true love for your dying neighbor. At least, often assist at Holy Mass with the intention of offering it up for them. Accustom yourself to make, then, the acts of adoration, atonement, thanksgiving, and petition for them and, as it were, in their stead. Particularly, at the moment of Consecration, offer up with all fervor the most Holy Body and Blood of Jesus Christ to His Heavenly Father that He may apply to the souls of the Dying the merits of Christ's redemption.

Frequently, and, if possible, even daily receive Holy Communion. At that blessed moment ask Jesus Christ, then

present in your heart, by His ardent desire for the Salvation of souls, to spare and save the Poor Dying Sinners. You may use the following prayers, specially composed to help the Dying:

Prayers at Mass for the Dying.

I. Before Mass.

O, my Jesus, I firmly believe that the Sacrifice of Mass is the renewal of that great sacrifice which Thou didst offer at the Last Supper and on the Cross for the salvation of the world. Grant me the grace to assist at it with due attention and devotion, in union with Thy sorrowful Mother, standing under the Cross. Through the hands of Mary, Thy Immaculate Mother, I wish to offer this and all other holy Masses that are celebrated today all over the world for the eternal salvation of the Dying Sinners, the deliverance of the poor souls in purgatory, and the welfare of this house, and of all those for whom I am bound and Thou wishest me to pray. My Jesus, Mercy. Amen.

II. At the Beginning of Mass.

O, my God, with all the angels and saints, I humbly adore Thee, most Holy Trinity, Father, Son, and Holy Ghost, and in order to give due honor to Thy divine majesty, I offer up through my Mother Mary, all the praise and homage which Jesus Christ, Thy beloved Son, in whom Thou art well pleased, did offer in his mortal life, and is still offering in this most holy sacrifice. Honor, praise, and adoration, now and forever to Thy most Holy Name, through Jesus Christ, Thy Son, our Lord and Savior. Mayest Thou be also glorified by the Salvation of the Poor Dying Sinners that they may praise with us Thy infinite mercy for all eternity. My Jesus, Mercy. Amen.

III. At the Offertory.

Almighty and eternal God, I offer Thee through the hands of the priest and my Immaculate Mother Mary, this bread and wine in union with my body and soul and all I have that it may become a most pleasing sacrifice to Thy di-

vine majesty. In order to render Thee due thanksgiving, I offer up all the thanks that Thy divine Son gives to Thee in this august sacrifice for all the benefits, graces and favors bestowed upon me and all mankind, but especially upon the Dying Sinners that their ingratitude may not hinder the grace of true conversion. What thanks will they offer Thee for all eternity, if like the penitent thief they will hear the consoling words: "This day thou shalt be with me in paradise." My Jesus, Mercy. Amen.

IV. After the Consecration.

O Jesus, my Savior, I firmly believe that Thou art now present upon the altar, with Thy body and soul, Thy flesh and blood, Thy humanity and divinity. I most profoundly adore Thee with all the holy angels that invisibly surround Thy altar. Thou now renewest the great sacrifice of the Cross. Through the hands of Mary, Thy Immaculate Mother, I offer up this Thy sacred body

and Thy most holy blood, as atonement for my many sins, and those of the whole world, but especially for the Poor Dying Sinners. Plead Thou, O Jesus, for them, with Thy blood and Thy most holy wounds, at the throne of Thy merciful Father! May Thy body preserve their souls to life everlasting, and Thy blood again be shed, for the remission of their sins, that Thou didst not suffer and die in vain for them. My Jesus, Mercy. Amen.

V. At the Communion.

O Jesus, I am not worthy that Thou shouldst enter into my soul, but speak one word, and my soul shall be healed. How I long to receive Thee now into my heart, as Thy Holy Church wishes me to communicate even daily. Come then into my heart with all Thy graces and blessings! Unite me most intimately with Thy Sacred Heart, preserve me from sin, let me always fulfil Thy holy will, for Thy greater honor and glory, and give me the grace of final perseverance.

I now recommend to Thee my parents, teachers, friends, and enemies, but especially the Dying Sinners, that through the graces of this sacrifice they may die united with Thee and strengthened by Thy holy blessing. Let also the poor souls share in the merits of this sacrifice! O Mary, present these petitions to Thy divine Son, that we all find grace and salvation.

My Jesus, Mercy. Amen.

VI. Prayer After Holy Communion.

O Jesus, I firmly believe that Thou, the Son of God, and of my Mother, Mary Immaculate, didst come into my heart. With most profound humility, I wish to honor, praise, love, and adore Thee, as Thy Mother Mary and St. Joseph loved and adored Thee, when lying in the crib. From the bottom of my heart I thank Thee for this Holy Communion and all the graces and blessings Thou didst bring to my soul. In return for Thy love I wish to make now a complete sacrifice of myself to Thee, through

Mary, Thy and my Immaculate Mother. All I am, all I have, and all I do, shall belong only to Thee! O Jesus, keep the thought of Thy holy presence before my mind that I may never offend Thee by sin. O Jesus, hear my prayer, save the Dying Sinners, console the poor souls in purgatory, keep me pure in body and soul, and give now the fullness of Thy blessing both to me and all those whom I have recommended to Thy loving Heart. My Jesus, Mercy. Amen.

The Visit and Adoration of the Blessed Sacrament.

The center of all real Catholic devotion should be the Blessed Sacrament. For this reason, the members of the Union and Society for the Dying should love to visit and adore the most Holy Sacrament. There you find the loving Savior, the real Sacred Heart, the most Precious Blood, and an abundance of graces that Christ is ready to distribute to his faithful adorers for their own welfare and the Salvation of those they

wish to save. At the foot of the Tabernacle is the best place for prayer, for there you plead with Christ, Who is continually interceding for man in the Sacrament of love and only waiting for heroic souls that wish to become like unto Him, namely, another Savior for the poor Dying Sinners. Help to promote, as far as lies in your power, the great Eucharistic movement of our days. Try to be a daily and devout communicant and to attend the Holy Hour where it is kept. If you are a Tertiary, or a child of St. Francis, consider that our holy Father St. Francis often spent entire hours, especially at night, before the Tabernacle to plead for the poor sinners, and when Christ appeared to him in the chapel of the Portiuncula, and told him to ask a favor of Him, St. Francis would only ask: "Pardon for the poor sinners." The great Portiuncula Indulgence was not asked by St. Francis for the poor souls in purgatory, but for the poor sinners here on earth. Before the Tabernacle, you will then, as it were,

storm the Sacred Heart and the throne of Mercy, and obtain the greatest victories over satan and hell for the Poor Dying Sinners.

Accustom yourself, when entering or leaving the church or chapel to say: "Honor, Praise, and Adoration without end, to Jesus Christ in the most Holy Sacrament. O Sacrament most holy, O Sacrament divine, all Praise and all Thanksgiving be every moment Thine."

The beautiful prayer of St. Francis was:

"We adore Thee, most Holy Lord, Jesus Christ, here and in all Thy churches that are in the whole world, and we give Thee praise, because by Thy Holy Cross Thou hast redeemed the world."

At the time of Adoration you may say the Rosary of the Blessed Sacrament for the Dying in this manner. Add after the word Jesus in the Hail Mary: "Praised and adored in the most Holy Sacrament of the Altar, . . . Now and forever more, . . . Holy Mary . . ."

After each decade insert the Daily

Prayer for the Dying: "O most merciful Jesus . . ."

By adding the Offerings of the Precious Blood and other suitable prayers from this Manual, you can easily spend an hour of Adoration that will please Jesus and Mary, and obtain many graces for the Dying Sinners.

IV. The Immaculate Conception of the Blessed Virgin Mary.

Mary in her Immaculate Conception conquered the devil. For God said to the serpent after the fall of man: "I will put enmity between thee and the Woman, between thy seed and her seed; She shall crush thy head, and thou shalt lie in wait for her heel." This singular privilege is most dear to Mary, therefore, when she appeared at Lourdes, and was asked her name, Mary said: "I am the Immaculate Conception." At one of these miraculous apparitions, Mary specially ordered Bernardette to "Pray for the Sinners and to do Penance." The special devotion to the Immaculate Conception will be then a great help to the members to obtain through Mary Immaculate powerful graces for the poorest of sinners, the Dying Sinners. May then the Immaculate Conception again conquer the devil in the souls of the Dying, and thus prove to be the best Mother for the poor Dying Sinners.

If you are a child of St. Francis, know that the devotion to the Immaculate Conception is the great inheritance and special glory of the Seraphic Order through the great Defender of Mary Immaculate, the blessed John Duns Scotus. For the love of Mary foster a great veneration to this great servant of God, since Mary had entrusted to him the defence of her dearest privilege. Love to say the Rosary and the special prayers in honor of Mary Immaculate and offer them up for the Dying Sinners.

The Franciscan Rosary of the Seven Joys of Mary Immaculate.

This Rosary consists of seven Decades and each decade of one Our Father, ten Hail Mary's and one Glory be to the Father.

For the seven joyful mysteries add after the word Jesus in the Hail Mary:

1) Whom thou, Immaculate Virgin Mary with joy didst conceive by the Holy Ghost.

2) Whom thou, Immaculate Virgin Mary with joy didst carry to Elizabeth.

3) Whom thou, Immaculate Virgin Mary with joy didst bear in Bethlehem.

4) Whom thou, Immaculate Virgin Mary with joy didst offer to the Magi for adoration.

5) Whom thou, Immaculate Virgin Mary with joy didst find again in the temple.

6) Whom thou, Immaculate Virgin Mary with joy didst first see again after His Resurrection.

7) Who assumed thee Immaculate Virgin Mary with joy into heaven and crowned thee Queen of heaven and earth.

Add two Hail Mary's in honor of the 72 years of Mary and one Our Father, Hail Mary, and Glory be to the Father, . . . for the intention of the Holy Father to gain the Plenary Indulgence granted to all the members of the 3 Orders of St. Francis, whenever they say this Rosary. (Sept. 7, 1901.)

Saturday, Specially Devoted to Mary Immaculate.

A beautiful devotion for Saturday in honor of Mary Immaculate is:

The Little Rosary of the Immaculate Conception.

In the name of the Father, and the Son, and the Holy Ghost. Amen.

1) I give Thee thanks, eternal Heavenly Father, because by Thy Omnipotence Thou hast preserved the Blessed Virgin Mary, Thy Daughter, from all stain of original sin. Then say 4 Hail Mary's and after each these words:

"Blessed be the holy, most pure, and Immaculate Conception of the Blessed Virgin Mary." Then Glory be to the Father, . . .

2) I give Thee thanks, eternal Divine Son, because by Thy Wisdom Thou hast preserved the Blessed Virgin Mary, Thy Mother, from all stain of original sin. . . . 4 Hail Mary's, and after each Hail Mary these words:

"Blessed be the holy, most pure, and

Immaculate Conception of the Blessed Virgin Mary.'' Then Glory be to the Father, . . .

3) I give Thee thanks, eternal Holy Ghost, because by Thy Love Thou hast preserved the Blessed Virgin Mary, Thy Spouse, from all stain of original sin. . . . 4 Hail Mary's, and after each Hail Mary these words:

''Blessed be the holy, most pure, and Immaculate Conception of the Blessed Virgin Mary.'' Then Glory be to the Father, . . .

The Three Hail Mary's in Honor of Mary Immaculate.

Accustom yourself to say them frequently, if possible, every morning and evening. Add to each Hail Mary the following invocations:

''O Mary, conceived without stain of original sin, Pray for us, who have recourse to thee.''

(100 days, once a day, March 15, 1884.)

''Sweet Heart of Mary, be my Salvation.''

(300 days each time, Sept. 30, 1852.)

The Memorare.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but in thy mercy, hear and answer me. Amen.

(300 days, Dec. 11, 1846.)

"O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin."

(100 days, March 27, 1863.)

Litany of the Blessed Virgin Mary.

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.

Pater de coelis Deus, miserere nobis.	God, the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God, the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, Ora pro nobis.	Holy Mary, Pray for us.
Sancta Dei Genitrix, Ora pro nobis.	Holy Mother of God.
Sancta Virgo Virginum, Ora pro nobis.	Holy Virgin of virgins.
Mater Christi.	Mother of Christ.
Mater divinae gratiae.	Mother of divine grace.
Mater purissima.	Mother most pure.
Mater castissima.	Mother most chaste.
Mater inviolata.	Mother inviolate.
Mater intemerata.	Mother undefiled.
Mater amabilis.	Mother most amiable.
Mater admirabilis.	Mother most admirable.
Mater boni consilii.	Mother of good counsel.
Mater Creatoris.	Mother of our Creator.

Mater Salvatoris.	Mother of our Redeemer.
Virgo prudentissima.	Virgin most prudent.
Virgo veneranda.	Virgin most venerable.
Virgo praedicanda.	Virgin most renowned.
Virgo potens.	Virgin most powerful.
Virgo clemens.	Virgin most merciful.
Virgo fidelis.	Virgin most faithful.
Speculum justitiae.	Mirror of justice.
Sedes sapientiae.	Seat of wisdom.
Causa nostrae laetitiae.	Cause of our joy.
Vas spirituale.	Spiritual vessel.
Vas honorabile.	Vessel of honor.
Vas insigne devotionis.	Vessel of singular devotion.
Rosa mystica,	Mystical rose.
Turris Davidica.	Tower of David.
Turris eburnea.	Tower of ivory.
Domus aurea.	House of gold.
Foederis arca.	Ark of the covenant.
Janua coeli.	Gate of heaven.
Stella matutina.	Morning star.
Salus infirmorum.	Health of the sick.
Refugium peccatorum.	Refuge of sinners.

Consolatrix afflictorum.	Comfortress of the afflicted.
Auxilium Christianorum.	Help of Christians.
Regina Angelorum.	Queen of angels.
Regina patriarcharum.	Queen of patriarchs.
Regina prophetarum.	Queen of prophets.
Regina apostolorum.	Queen of apostles.
Regina martyrum.	Queen of martyrs.
Regina confessorum.	Queen of confessors.
Regina virginum.	Queen of virgins.
Regina Sanctorum omnium.	Queen of all saints.
Regina sine labe originali concepta.	Queen conceived without stain of original sin.
Regina sacratissimi Rosarii.	Queen of the most holy Rosary.
Regina Ordinis Minorum.	Queen of the Order of Minors.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis!	Lamb of God, Who takest away the sins of the world, have mercy on us, O Lord.
Tota pulchra es, Maria.	Thou art all fair, Mary.
Tota pulchra es, Maria.	Thou art all fair, Mary.
Et macula originalis non est in te.	And original sin is not in thee.
Et macula originalis non est in te.	And original sin is not in thee.
Tu gloria Jerusalem.	Thou art the glory of Jerusalem.
Tu laetitia Israel.	Thou art the joy of Israel.
Tu honorificentia populi nostri.	Thou art the honor of our people.
Tu advocata peccatorum.	Thou art the advocate of sinners.
O Maria.	O Mary.
O Maria.	O Mary.
Virgo prudentissima.	Virgin most prudent.
Mater clementissima.	Mother most clement.
Ora pro nobis.	Pray for us.
Intercede pro nobis ad Dominum Jesum Christum.	Intercede for us with Jesus Christ, our Lord.

In conceptione tua, Virgo immaculata fuisti.

Ora pro nobis Patrem, cujus Filium peperisti.

Oremus.

Deus, qui per immaculatam Virginis Conceptionem dignum filio tuo habitaculum praeparasti, quaesumus, ut qui ex morte ejusdem Filii tui praevisa eam ab omni labe praeservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem Christum, Dominum nostrum. Amen.

In thy conception O Virgin, thou wast immaculate.

Pray for us to the Father, Whose Son thou didst bring forth.

Let us Pray.

O God, Who through the Immaculate Conception of the Virgin didst prepare a worthy habitation for Thy Son, we beseech Thee, that as by the foresight of the death of Thy same Son, Thou didst preserve her from all stain, Thou wouldest grant that we too, purified by her intercession may come to Thee. Through the same Christ, our Lord. Amen.

Devotion to the Sorrowful Mother of God.

Mary Immaculate suffered with her Divine Son and offered up all her suf-

ferings in union with the bitter Passion and Death of Jesus Christ for the Salvation of the poor sinners. It will therefore please Mary Immaculate, if we piously venerate her sorrows and ask her compassionate Mother's heart to offer them up again for the Poor Dying Sinners. The following prayers may be used for this purpose:

Prayer to the Compassionate Heart of Mary.

O sweetest mother Mary, refuge of sinners and comforter of the afflicted, we pray thee, by the sorrows of thy immaculate Heart and by the agony of the Heart of Jesus, thy most beloved Son, intercede for all sinners that are now in their agony, show thyself a kind mother to all souls oppressed with sorrow and afflictions. Amen.

Compassionate Heart of Mary, pray for the dying and afflicted.

Prayer to Mary at the Foot of the Cross.

O Mary, glorious and blessed Virgin, who didst die consumed by the fire of

divine love, pray for us, poor sinners, now and at the hour of our death. Do not forsake us unfortunate children at the last moment. Thou, who wast standing at the foot of the cross of thy dying Son, accept now the last sighs of those that invoke thee with full confidence. Remember that death, which was a triumph for thee, is a chastisement for us. Have pity on so many unfortunate children who call thee their mother and their hope. Pray for us all, assist us all. Obtain for us the grace that we bear our sufferings with patience, and generously make to God the sacrifice of our life. Amen.

Prayer to Our Lady of Sorrows.

O, most merciful Virgin Mary, help of Christians, and consolation of afflicted souls, I entreat thee, through thy most compassionate heart, and by the agony of Jesus, thy beloved Son, to obtain for me and for all those whom it shall please our Lord to try by affliction, sufferings, or temptation, especially at

their last hour, the grace to support them with perfect resignation, to accept them with cordial submission, to unite them to the holy dispositions of thy most afflicted heart, and of the Agonizing Heart of thy Divine Son. Sanctify them, that they may merit for heaven and serve as an expiation for my faults, and for the salvation of sinners, particularly for those who are in their agony.

Obtain for us, O Queen of Martyrs, at each new trial, the strength and courage to say with the great Model of the afflicted, "My Father, if this chalice cannot pass unless I drink it, not my will, but Thine, be done." Amen.

V. Devotion to St. Michael, the Holy Angels, and Our Patron Saints.

St. Michael led the battle of God in heaven against the bad angels. He will therefore gladly assist us with his good angels, especially the Guardian-Angels, to obtain another victory over satan by the Salvation of the Dying Sinners. Also our good Patron-Saints will help us by their intercession at the throne of mercy and thus become powerful allies.

Recommendation to St. Michael, Protector of Souls.

O glorious Archangel, St. Michael, who didst fight with so great courage against the rebellious angels, come to the assistance of the Dying. Behold with what fury the demons surround their death-beds to devour them! See with what perfidy Satan strives to keep them in the chains of sins, to make their hearts obdurate, and finally to cast them into hell! O loving protector of souls, hasten to assist the Dying. Excite in them the sentiments of a lively faith and

sincere contrition, reanimate their confidence, enkindle in their hearts the fire of divine love, alleviate their sufferings, obtain for them the grace of resignation, defend them in their agony, and after having assisted them to gain the victory, conduct them to the abode of the elect. Amen.

Prayer to the Guardian Angels of the Dying.

O Blessed Guardian Angels, I pray you by the Agonizing Heart of Jesus and the Compassionate Heart of Mary, your immaculate Queen, intercede for the Dying entrusted to your care. Preserve them from evil, confirm them in all virtue, deliver them from the snares of Satan, that by your assistance they may obtain the grace of a happy death and after death be admitted to the company of the Saints. Amen.

Prayer to the Angel that Comforted Jesus Agonizing in the Garden of Olives.

O holy Angel who didst comfort Jesus agonizing in the garden of Olives, deign

to strengthen those who are now struggling with death. Intercede for them! Secure to them strength and courage to resist the assaults of the demon, to bear their sufferings with patience, and to make willingly to God the sacrifice of their life. Ask their Guardian Angels, their Patron Saints, and the whole celestial court to obtain for them all the graces and to come to their assistance. Ask above all the Queen of Angels, the august Mother of God, to protect the Dying by her powerful assistance and to be their advocate with her Divine Son Jesus that He may show mercy and give them the grace of a happy death. Amen.

Prayer to Our Holy Father St. Francis.

O holy Father, St. Francis, thou perfect image of our Crucified Savior, who by thy meditation on the sufferings of Jesus, thy singular devotion to the Blessed Sacrament, and thy love for Mary, the Queen of Angels, didst fill thy Seraphic heart not only with most ardent love for God, but also with the

greatest desire to convert and save the poor sinners, help us by thy powerful intercession to imitate thy holy example, often to meditate on the bitter Passion of Christ, to foster a special love for Jesus in the Blessed Sacrament, and His dear mother, Mary Immaculate, and thus to be able with thy fatherly help to save many a poor Dying Sinner for all eternity. Amen.

Invocation of the Patron Saints of the Confraternity.

Agonizing Heart of Jesus, have mercy on the Dying.

Compassionate Heart of Mary, pray for the Dying and the afflicted.

St. Joseph, Patron of a happy death, pray for the Dying.

St. Michael, the Archangel, protector of souls, pray for the Dying.

Holy Guardian Angels, and Patron Saints of the Dying, pray for the Dying.

Holy Angel who didst comfort Jesus in His Agony, pray for the Dying.

St. John and St. Magdalene, who assisted at the Agony and Death of Jesus on the cross, pray for the Dying.

Seraphic St. Francis, perfect image of our crucified Savior, pray for the Dying.

St. Camillus of Lellis, and St. John of God, favored with the gift of assisting souls in the last struggle of death, pray for the Dying.

Holy Penitent Thief, who at the last moment didst hear from the mouth of Jesus the consoling words: "This day thou shalt be with me in paradise," pray for the Dying Sinners.

VI. The Prayers of the Church for the Dying.

Litany for the Dying.

Lord, have mercy on him (or her).
Christ, have mercy on him.
Lord, have mercy on him.
Holy Mary, pray for him (or her).
All ye holy Angels and Archangels, pray for him (or her).
Holy Abel, *)
All ye choirs of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,

---

*) Pray for him (her)

St. Lawrence, *)
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
St. Camillus of Lellis and St. John of God,
All ye holy Monks and Hermits,
St. Mary Magdalene.
St. Lucy.
All ye holy Virgins and Widows.
All ye men and women, Saints of God, intercede for him (or her).
Be merciful unto him, O God. Spare him (or her), O Lord.
Be merciful unto him. Deliver him (or her), O Lord.
Be merciful unto him. Deliver him (or her), O Lord.
From Thy wrath, **)

---

*) Pray for him (or her)
**) Deliver him (or her) O Lord.

From the danger of eternal death, *)
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,
By Thy Nativity,
By Thy Cross and Passion,
By Thy Death and Burial,
By Thy glorious Resurrection,
By Thy Wonderful Ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of Judgment,
We sinners beseech Thee to hear us.
That Thou spare him, we beseech Thee to hear us.
Lord, have mercy on him.
Christ, have mercy on him.
Lord, have mercy on him.

Recommendation of a Departing Soul.

Go forth, O Christian soul, out of this world, in the name of God, the Father Almighty, Who created thee; in the

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*) Deliver him (or her) O Lord.

name of Jesus Christ, the Son of the living God, Who suffered for thee; in the name of the Holy Ghost, Who sanctified thee; in the name of the Angels, Archangels, Thrones, and Dominations, Cherubim and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs, Confessors, Monks and Hermits, of the holy Virgins, and of all the Saints of God. May thy place be this day in peace, and thy abode in holy Sion. Through Christ, our Lord. Amen.

O merciful and gracious God! O God, Who according to the multitude of Thy mercies blottest out the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, N., and grant him (or her) a full discharge from all his sins, who with a contrite heart most earnestly begs it of Thee. Renew, O merciful Father, whatever has been vitiated in him, by human frailty or by the frauds and deceits of the enemy; and associate him as a member of re-

demption to the unity of the body of the Church. Have compassion, O Lord, on his sighs, have compassion on his tears, and admit him, who has no hope but in Thy mercy, to the sacrament, of Thy reconciliation. Through Christ, our Lord. Amen.

I commend thee, dear brother, to the Almighty God, and consign thee to the care of Him, whose creature thou art, that, when thou shalt have paid the debt of all mankind by death, thou mayest return to Thy Maker, Who formed thee from the dust of the earth. When, therefore, thy soul shall depart from thy body, may the resplendent multitude of the Angels meet thee; may the court of the Apostles receive thee; may the triumphant army of glorious Martyrs come out to welcome thee; may the splendid company of Confessors, clad in their white robes, encompass thee; may the choir of joyful Virgins receive thee; and mayest thou meet with a blessed repose in the bosom of the Patriarchs. May Jesus Christ appear to thee with a mild

and joyful countenance, and appoint thee a place amongst those who are to stand before Him forever. Mayest thou be a stranger to all that is punished with darkness, chastised with flames, and condemned to torments. May the most wicked enemy, with all his evil spirits, be forced to give way; may he tremble at thy approach in the company of Angels, and with confusion fly away into the vast chaos of eternal night. Let God arise and His enemies be dispersed, and let them that hate Him fly before His face, let them vanish like smoke; and as wax that melts before the fire, so let sinners perish in the sight of God; but may the just rejoice and be happy in His presence.

May then all the legions of hell be confounded and put to shame; and may none of the ministers of Satan dare stop thee in thy way. May Christ deliver thee from torments, Who was crucified for thee. May He deliver thee from eternal death, Who vouchsafed to die for thee. May Jesus Christ, the Son of the

living God, place thee in the ever-verdant lawns of His Paradise, and may He, the true Shepherd, acknowledge thee as one of His flock. May He absolve thee from all thy sins, and place thee at His right hand in the midst of His Elect. Mayest thou see thy Redeemer face to face, and, standing always in His presence, behold with happy eyes the most clear truth. And mayest thou be placed among the companies of the Blessed, and enjoy the sweetness of the contemplation of thy God forever. Amen.

VII. Litany for a Happy Death.
To Our Lord Jesus Christ.

O Lord Jesus, God of goodness, the Father of mercies, I approach to Thee with a humble and contrite heart; to Thee I recommend the last hour of my life, and the decisions of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end, Merciful Jesus, have mercy on me.

When my eyes, dim and troubled at the approach of death, shall fix themselves on Thee, my last and only support, Merciful Jesus, have mercy on me.

When my face, pale and livid, shall inspire the beholders with pity and dismay, Merciful Jesus, have mercy on me.

When my hair is bathed with the sweat of death, and stiffening on my head shall forebode my approaching end, Merciful Jesus, have mercy on me.

When my ears, soon forever to be shut to the discourse of men, shall be open to

the irrevocable decree which is to cut me off from the number of the living, Merciful Jesus, have mercy on me.

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish, Merciful Jesus, have mercy on me.

When my soul, affrighted with the sight of my iniquities, and the terrors of Thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal Thy mercies from my eyes, and to plunge me into despair, Merciful Jesus, have mercy on me.

When my poor heart, yielding to the pressure and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death, Merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins, grant that I may expire the victim of penance, and in that dreadful moment, Merciful Jesus, have mercy on me.

When my friends and relations encircling my bed, shall shed tears of pity over me, and invoke Thy clemency in my behalf, Merciful Jesus, have mercy on me.

When I have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrow of death, Merciful Jesus, have mercy on me.

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to Thee on the wings of impatience and desire, Merciful Jesus, have mercy on me.

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive the separation as a homage, which I willingly pay to Thy Divine Majesty, and in that last moment of my mortal life, Merciful Jesus, have mercy on me.

When at length, my soul admitted to Thy presence, shall first behold the splendors of Thy Majesty, reject me not, but receive me into Thy bosom; where I

may forever sing Thy praises, and in that moment when eternity shall begin to me, Merciful Jesus, have mercy on me. Amen.

To the Eternal Father. O God, Who hast condemned us to die, but concealed the hour and moment of death from us, grant that I may spend all the days of my life in justice and holiness and thereby merit to depart from this world in Thy holy love through the merits of our Lord Jesus Christ, Who with Thee liveth and reigneth in unity of the Holy Ghost. Amen.

(100 days, once a day.)

VIII. Stations of the Cross for the Dying.

N. B. First reflect a little on the mystery represented by the station, then applying it to the Dying, say the prayer at each station, after which add the following ejaculations for the Dying and, as it were, in their stead:

"My Jesus mercy."
(300 days.)

"Sweetest Jesus, be not to me a Judge, but a Savior."
(50 days.)

"Sweet Heart of Mary, be my salvation."
(300 days.)

"Jesus, Mary, Joseph, assist me in my last agony."
(100 days.)

Or "O most Merciful Jesus, lover of souls." . . . the daily prayer for the Dying, page 61.

Preparatory Prayer.

O Agonizing Heart of Jesus! to assist the Dying in their greatest struggle, I now desire to follow Thee with Mary, Thy compassionate Mother, on the holy

way of the Cross. Cleanse my heart from all sins, and uniting my prayers with the merits of Thy bitter Passion and Death, do Thou offer them to Thy Heavenly Father, to obtain a happy death for all the agonizing. I also intend to gain all the Indulgences, granted to this devotion, for the poor souls in purgatory. Have, then, mercy, O sweetest Jesus, on all our suffering brethren, both the Dying and the dead. Amen.

I. Station. (*Jesus condemned to death.*)

O Jesus, Who wast innocently condemned to death, be now a merciful Judge to the Dying. Grant them the efficacious grace of conversion, that Thou mayest not condemn them to the eternal death of hell. Amen. ("My Jesus mercy," "Sweetest Jesus, etc." . . . as above.)

II. Station. (*Jesus taking the Cross.*)

O Jesus, Who didst willingly take up Thy Cross for our salvation, bestow now upon all Dying Sinners the grace to

bear their sufferings with patience, and to accept death with resignation as an atonement for their many sins. Amen. ("My Jesus, mercy." . . .)

III. Station. (Jesus falling the first time.)

O Jesus, by the sufferings Thou didst endure, and by the Blood Thou didst shed in Thy first fall under the Cross, deign to raise the Dying from their fall into sin and vice, and graciously preserve them from being plunged into the abyss of hell. Amen.

IV. Station. (Jesus met by Mary.)

O Jesus and Mary, by the pain you did feel at seeing each other so much afflicted, hasten to the assistance of the Dying, that so many and so great sufferings may not be rendered fruitless in their souls by the assaults of Satan. Amen.

V. Station. (Jesus assisted by Simon of Cyrene.)

O Jesus, as Simon assisted Thee in

carrying the Cross, do Thou, by offering all Thy sufferings to Thy Heavenly Father, effectually help the Dying to free themselves from the heavy weight of their sins. Amen.

VI. Station. (*Veronica wiping the face of Jesus.*)

O Jesus, by the love Thou didst show to Veronica for her kindness, favorably accept our prayers and offerings in behalf of the Dying, and show them now Thy holy Face, by imprinting in their souls Thy holy image, the gift of sanctifying grace. Amen.

VII. Station. (*Jesus falling the second time.*)

O Jesus, by Thy increased sufferings, and by the holy Blood shed in Thy second fall, I pray Thee to forgive the Dying their repeated relapses into sin, that their faithlessness and ingratitude may not impede the grace of true conversion. Amen.

VIII. Station. (Jesus consoling the pious women.)

O Jesus, as Thou didst console the pious women who accompanied Thee to Mount Calvary, grant us, who follow Thee on the Way of the Cross, that the Dying may sincerely weep over their sins, to be also comforted by Thee. Amen.

IX. Station. (Jesus falling the third time.)

O Jesus, by Thy unspeakable pain, and by Thy holy Blood that flowed to the ground in Thy third fall, remove from the souls of the Dying all obstacles to their conversion, and give them the grace not to yield in their last struggle to their vicious habits and predominant passions. Amen.

X. Station. (Jesus stripped of His garments.)

O Jesus, by the terrible suffering Thou didst endure when being stripped of Thy garments, forgive the Dying all

their sins of impurity, and let them expire clothed with the garment of sanctifying grace. Amen.

XI. Station. (Jesus nailed to the Cross.)

O Jesus, by the inexpressible torture Thou didst suffer when being nailed to the Cross, and by Thy holy Blood which flowed from the wounds of Thy hands and feet, deliver the Dying from the chains of their sins, and from the captivity of Satan and hell. Amen.

XII. Station. (Jesus Dying on the Cross.)

O Jesus, by the infinite merits of Thy Agony and Death on the Cross, assist the Dying in their agony that they may expire in Thy holy grace, and that Thou mayest not have suffered and died in vain for them. Amen.

XIII. Station. (Jesus placed in the arms of Mary.)

O dolorous Mother of God, so much afflicted at the loss of thy dearest Son, obtain now by thy intercession and as-

sistance for all the Dying, the grace not to lose their Savior for all eternity, but to depart in thy arms and united with Jesus in holy love. Amen.

XIV. Station. (Jesus laid into the Sepulchre.)

O Jesus, as Thou didst rest from Thy sufferings and after three days gloriously rise from the grave, grant that the Dying may be delivered from their pains and, triumphing over sin, satan, and hell, rise to the eternal life of heaven. Amen.

Prayer After the Stations.

O Agonizing Heart of Jesus! I thank Thee for all the graces bestowed upon the Dying and upon me during this devotion. In atonement for my many defects do Thou now offer to the Divine Majesty all the holy Masses in which the fruits of Thy bitter Passion and Death are continually renewed, that the Dying may not be lost, and the poor souls be now admitted to the eternal joys of heaven. Amen.

Three Our Fathers and Hail Mary's in honor of the Agony of Jesus and the Dolors of Mary for the Dying, "O most Merciful Jesus," etc.

IX. Acts to be Made for the Moment of Death.

I. Act of Resignation.

My Lord and my God! I now already accept death in whatever manner it may come to me according to Thy pleasure. With a resigned and willing heart, I accept death and all its accompanying anxieties, pains, and sufferings as coming from Thy hands. (A Plenary Indulgence for the hour of death to all those who after Confession and Communion will make this Act of Resignation with true love of God.)

II. Act of Offering of One's Death for the Dying.

O my God, accepting my future death from Thy hands with full resignation to Thy holy will, I wish to unite it with the Most Bitter Death of Jesus, my Savior, and to offer it up with His great Sacrifice on the Cross in atonement for my many sins, and for the Salvation of those who will die at the same time and appear with me before the Judgment-

seat of Thy Son, our Lord and Savior, Jesus Christ, that we all may find mercy and salvation. Amen.

O sweetest Jesus, be not to me a Judge, but a Savior.

My Jesus, Mercy. Sweet Heart of Mary, be my Salvation. St. Joseph, Patron of a Happy Death, Pray for us and the Poor Dying Sinners. Amen.

Conclusion.

Let us, then, be fervent in this devotion for the Dying and endeavor to propagate it everywhere. Recommend the souls of your Dying parents, relations, friends, and particularly of obstinate sinners to the prayers of the Confraternity. We shall not repent of it at the hour of our own death. Who knows how soon, perhaps, we ourselves shall need this very same assistance?

Applications for admission to the Union and the Confraternity may be directed to

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Franciscan Monastery,

3140 Meramec Street, St. Louis, Mo.

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